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TABLE OF CONTENTS.

OPPORTUNITIES OF THE CHRISTIAN MINISTRY OF TO-DAY, ... 1
DR. LYMAN ABBOTT.

THE CALL OF THE MINISTRY, ... 17
REV. ANSON PHELPS STOKES, JR.

THE MINISTRY AND WORKING MEN, . . . 22
REV. H. ROSWELL BATES.

THE APPEAL OF THE THEOLOGICAL SCHOOL TO CHRISTIAN MEN OF WEALTH, . . . 27
PROFESSOR LEWIS O. BRASTOW.

NOTES ON RECENT BOOKS, ... 35
PROFESSOR B. W. BACON.

EDITORIAL—CONFERENCE ON THE MINISTRY—SEMINARY NEWS—THE ALUMNI, . . . 40

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OPPORTUNITIES OF THE CHRISTIAN MINISTRY OF TO-DAY.

DR. LYMAN ABBOTT, EDITOR OF THE "OUTLOOK."

[Address delivered at Dwight Hall, New Haven, March 31, at the opening session of the Conference of the Ministry.—Reprinted by courtesy of the Yale Alumni Weekly.]

THE subject on which I have been announced to speak to-night is the Opportunities of the Christian Ministry of To-day. In order to deal with that question, it is necessary that we shall understand what is the function of the Christian minister. Can we get a direct and brief answer to that question? I think it has been answered for us by Paul, and I want to read, as the basis of what I shall say to you to-night, his answer. It is found in Paul's Epistle to the Ephesians, fourth chapter: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;"—and that includes the whole office-bearing of the Christian church—"for the perfecting of the holy, in the work of service, for the building up of the body of Christ, until we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The object of the minister, pastor, teacher, evangelist, prophet, whatever name he bears, whatever place he occupies, is the making of men, and the making of men according to the pattern of Jesus Christ.

But it is not merely the making of individual men. God has created this church and put these officers into the church for the making of men in a social organism,—"until we all come in the unity of the faith and of the knowledge of the Son of God." In other words, the secret of the unity of society is acquaintance with God. That which solves the problem presented by all

phases of individual selfishness is acquaintance with God, and so acquaintance with one another as God's children. Humanity is a unit—or it ought to be—and that unity is to be made, accomplished, achieved, by the ministry.

In another passage Paul makes this still more clear ; it is in First Corinthians, chapter twelve : "As the body is one, and hath many members, and all the members of that one body, being many, are one body ; so also is Christ. . . . The body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body, is it therefore not of the body ? And if the ear shall say, Because I am not the eye I am not of the body, is it therefore not of the body ? If the whole were an eye, where were the hearing ? Or if the whole were hearing, where were the smelling ? But now hath God set the members every one of them in the body as it hath pleased him." So He hath made all members of one body. "Ye are the body of Christ, and members in particular."

This is the twofold function, then, of the Christian ministry as Paul defines it. We are to make men, and we are to make a social organism, which is called in the Bible the Kingdom of God. That is what we are for.

It may be said that the object of the teacher is also character-building. There is a difference, however, between the work of the minister and the work of the teacher, and that seems to me to be fairly indicated by what is perhaps the best definition of education I have ever seen, one by Professor Huxley, which I will read :

A DEFINITION OF EDUCATION.

"Education is the instruction of the intellect in the laws of nature, under which name I include not merely things and their forces, but men and their ways, and the fashioning of the affections and will into an earnest and loving desire to live in harmony with those laws. For me, education means nothing more nor less than this."

Education consists of two things, then : instruction of the intellect in the laws of nature, under which name we include not merely things and their forces, but men and their ways,—that is one part ; and the fashioning of the affections and the will into

an earnest and loving desire to live in harmony with those laws, —that is the other part. Speaking broadly, the work of the teacher is primarily the instruction of the intellect in the knowledge of the laws of nature, and secondarily, moving upon the motive faculties ; but the work of the ministry is, first, instruction in loving obedience to those laws, and second, instruction in the nature of those laws. The minister must instruct the intellect in the knowledge of the law, and the teacher must inspire the will to loving obedience ; but the minister lays emphasis on obedience to the law, and the teacher lays his emphasis on the nature of the law. These two definitions seem to me necessary to what I have to say. The function of the Christian ministry is the making of men, and the making of a social order or organism of men. And the making of men consists primarily in the development of a spirit of earnest and loving obedience to the laws of nature, that is to say, the laws of God.

AMERICA'S GREATEST NEED.

Now, gentlemen, the first thing I want to say to you to-night is that there is nothing that America needs so much as the development of an earnest and loving obedience to law. It does not need more wealth, we are rich enough ; it does not need more commercial prosperity, we have got it in abundance ; it does not chiefly need intelligence, we are very smart. What it needs is earnest and loving obedience to law, and that we lack. We are a lawless people. We go our own way. The history of our past life has made us so. Every individual thinks liberty is acting according to his own sweet will. What more than anything else we need in this country is the infusion into the whole nation, black and white, rich and poor, educated and ignorant, of a spirit of loving and earnest obedience to the law of man, because that is the exponent and expression of the law of God. And the rich need it just as much as the poor, and the educated need it just as much as the ignorant. In fact, I am rather inclined to think that the worst forms of law-breaking are those by the rich and the educated,—not those by the ignorant and the poor.

America, every now and then, suffers a breakdown in some part of its machinery. What causes it? We have just finished building a splendid subway in New York, which is on the

whole the greatest scheme for rapid transit the world has ever seen, with fine stations, excellent service, good cars, electrical apparatus, and such rapidity that we can go from the Brooklyn Bridge to the Grand Central Station, I think, in seven minutes; and yet the other day we all walked. Why? What was the trouble? The electricity didn't fail; the men were not ignorant, they knew how to operate it; and they had engines enough. There was a lack of earnest and loving obedience to law. I am not going to discuss to-night whether that lack was in the employers or in the employed, or in both; I have nothing to do with that. It was a breakdown of human character,—that was the failure. We are not law-abiding enough.

We have plenty of coal in Pennsylvania, plenty to keep us all warm, and plenty to keep all our factories going; and railroads, half a dozen of them, to take the coal from the mines in Pennsylvania and bring it to the great distributing points. Yet two or three years ago we were in danger of freezing, and I do not know but we should have frozen if it had not been for the unconstitutional interference by the President. What was the trouble there? It was not coal, there was plenty of it; it was not that the men didn't know how to mine coal, they did; it was not that we had no railroads, they were all there. It was a lack of earnest and loving obedience to the great laws of the social order; that was the trouble. If we look back across our history from the Civil War down to the present time, we see that every great trouble in America has been, not lack of intelligence, not lack of smartness, not lack of knowledge of law, but lack of religion,—that is, if you give religion a broad enough meaning. It has been lack of loving and earnest obedience to the laws of God. This lack is the great need to-day of the American people.

THE CALL FOR BETTER MEN.

And the American people are beginning to wake up to this fact. They are beginning to see it and realize it. Underneath this spiritual movement that we call revival, that is cropping up here and there in America, is the underlying sense that we have got to have better men. Merchants want better clerks,—yes, and clerks want better merchants. Laborers want better em-

ployers, and I am sure employers want better laborers. We all want better men. And the sense that after all there is a great fundamental need of a higher life, a better life, a purer life, a nobler life, underlies this outcropping for some spiritual vitality, some ethical impulse. That is the first fact, that America's greatest need to-day is the need of character; and the function of ministers is to make character.

The second fact is this: that this country is a splendid place in which to make character. We have absolute freedom of opportunity. This freedom of opportunity is unparalleled in the history of the world. If you have anything that you think will make a man a better man, you are at perfect liberty to go and say it to him. If it is socialism, you can say socialism; if it is individualism, you can say individualism; if it is free silver, you can say free silver; if it is gold, you can say gold; if it is prohibition, you can say prohibition; if it is anti-prohibition, you can say anti-prohibition; if it is orthodoxy, you can say orthodoxy; if it heterodoxy, you can say heterodoxy; if it is Judiaism, you can say Judiasm; if it is Christianity, you can say Christianity. You can say just what you please to anybody you can get to listen to you. You cannot do that in Russia. If a man is in the orthodox Greek church, and you think that an open Bible and a Protestant interpretation will make a better man, you cannot carry the open Bible to him. If you do, the first you know you will be carried off to Siberia. You cannot do it with any such freedom in Italy as you can here. I am very sorry for the Italians; for every Italian seems to me to have to choose between his patriotism and his piety. If he is loyal to the Church he is disloyal to the State, and if he is loyal to the State he is disloyal to the Church. He is in a strait between the two. In general, the women choose the piety and the men choose the patriotism. I think we can scarcely realize how great is the difficulty of an honest, earnest Christian man, Roman Catholic or Protestant, in Italy, who is trying to make men see God, and his Kingdom and his Church, with the consciousness that his Church and his State are at swords' points.

Our advantages are much greater than they are in France. In France the traditions of the people are against religion—at least, of the intelligent Frenchmen, of the cultivated Frenchmen,

of the leading Frenchmen,—they are against churchianity at least, and most Frenchmen do not distinguish between churchianity and Christianity, although there is a great difference between them.

And I think the chances are much better in America than in England, because in England society is in layers, and if you are in one layer you cannot speak to the other layer. You belong in one class, and you cannot reach, to any very great extent, the other class. I believe if you are on the top you can reach the bottom, but you cannot reach the class between.

THE GREAT FIELD IN AMERICA.

Here we have absolutely a free field, free speech, free locomotion, every opportunity. Whatever is in your heart you can give forth to men. I know that the glory of free speech is something that is praised in our Fourth of July orations,—when we have any ; but I do not think that ministers begin to realize the splendid opportunity which this freedom gives to us, to promote the Kingdom of God.

Then, besides this free atmosphere, we have a splendid congregation. Perhaps you may guess before I get through that I am an American. Well, I am. We have a splendid congregation. We have here in America seventy millions of people, with a larger proportion of men and women with aspirations, with hope, with desire for the future, with more or less idealism, than the world has ever seen before. Let me turn again to this Bible and read to you the picture of the kind of congregation that Isaiah was called upon to preach to. You remember his call, in the sixth chapter of Isaiah : " Go and tell this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." That is not true of this American people. Their eyes are not shut, they are wide open ; their ears are not closed, they are wide open ; their hearts are not dull, they are wide open. We are a wide awake people. Men are eager. They may not be eager for the Gospel as you and I see it ; but they are eager for advance, they are eager for progress.

I have been down into the poorest section of London, I have visited in their slums and have talked a little with their people, and I have studied at second hand a good deal the conditions in London. The poor were better off in the country districts, but they have dropped and dropped, until at last they have come into London, and they are dropping, dropping, and are in dull despair. I have visited a good deal among the slums of New York, and some may say that the slums of New York are as bad as in London ; but there is this difference. The poor people in New York have come from worse places abroad. They were worse housed, worse fed and worse clothed in Russia, in Italy and in Ireland, than they are in New York ; they are coming up, they have hope for themselves, or if not for themselves, at least for their children. We have a hopeful people, an eager people. The people are waiting to hear the message.

When you get to preaching you will find there is a great difference in congregations. Some you have to shake with one hand while you feed them with the other, and that is hard work. There are other congregations that are wide awake from the start. That is the reason I like to talk to college students, because they are always wide awake at the start. The American people are, on the whole, wide awake, they are eager. A friend of mine said the other day with a great deal of shrewdness, "I don't know whether as many people go to church now as used to, but I think as many people go to church now as used to want to." We are getting the people in church that want to be in church. You have the eager men, the aspiring men, the hopeful men ; the whole nation is full of eagerness and aspiration.

You are going to try to make men. You have a free atmosphere in which to make men ; you have men who want to be made. They want a better manhood. Not so high a manhood, perhaps, as you wish they might have, or as you aspire to for them, just as you and I have not advanced to all that God aspires for us ; but they want something ; they will take one step, they want to move along.

THE BIBLE.

With these advantages we have, what has been given to us ever since the second century, a wonderful Book for our study.

I am not going to discuss the nature of the Bible or the nature of inspiration or anything of that sort; but I will say these two things about this book, or collection of books,—this library we call the Bible. In the first place, it is a book of splendid ideals. Speaking broadly, the Old Testament is a book of sociological ideals. You can find, in the institutions of the ancient Hebrew people, in the old Hebraic commonwealth as those institutions are outlined to us in their law books and indicated to us in their history,—you can find the germs of the fundamental political institutions of our American commonwealth; only seeds, it is true, but the seeds are there. In the state were three departments, the judicial, the legislative, the executive, a state in which the legislative was exercised by two representative bodies, the great congregation and the senate of elders. The king was hedged about by constitutional provisions so that he was by no means at any time an absolute despot. A church that was, indeed, almost identical with the state, and yet was dependent on the voluntary contributions of the people; for although the law provided tithes for the church, it provided no way by which the tithes could be collected if men did not choose to pay, and we have not a case in Hebrew history where any man was punished for non-payment or his property taken from him to pay tithes. There was almost absolute freedom of religious instruction, with two modifications: one that the man who pretended to be a prophet when he was not, and was shown to be a fraud, should be punished; and the other, if he undertook to turn allegiance away from God, since God was the king of the nation, he should be punished. Otherwise the prophets were free, and they were not officers of the church, they were not ordained by the church, they were not appointed to their places by the church; they had perfect freedom, and they exercised it. There was provision for general education, which had developed, by the time of Christ, into a school connected with every synagogue, —the only provision for public education then in the world unless China be an exception, and I do not think it was. Thus there were splendid sociological ideals, and underlying these, splendid sociological principles in the Old Testament. The Puritans have been criticized for going to the Old Testament, but they were right. For they wanted social ideals, and we have

in the Old Testament a book of social ideals, and in the New Testament a book of individual ideals.

Another thing about this book, it is a book of power. De Quincy, I think it is, divides books into two classes, books of information, and books of power. "All scripture given by inspiration of God is profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." If a man is wrong, here is a good book to make him think he is wrong. It is pretty difficult to make a man think he is wrong. It is pretty difficult to make a woman think she is wrong. This is a good book to make men or women think they are wrong. And when a man is convinced that he is wrong, it is a good book to set him right, to show him the right way. When he has said, "Yes, I want to start on the right way," it is an admirable book to show him what the right way is. It does three things, and that is what the book claims for itself and what all the history of the past shows it is able to do,—to convince men of wrong doing, to start them on the right path, and to instruct them in that path when they have started in it.

When we ministers then start out to make character we are not left to form our own models, we have the models. We are not left simply to use our own power, we have back of us a book that has splendid power in it. But far more than that, we have in the life of Him who is the center of that book and around whom it all revolves, a leader who furnishes an ideal of human character. And observe, not merely an ideal, but a *realized* ideal. That is Martineau's phrase, and there is a good deal in it. That is, you can now go to a congregation and say, "Love your enemies; bless them that curse you; live not to be ministered unto but to minister." They may say: "That is all very well as an ideal, but we cannot do it," but we can say: "It has been done, here is the man who has done it, we have the story of his life, read it." And the man reads it and says: "Well, that is fine, but I cannot do it." And you reply: "What does he say? 'Follow me,' and he would not say 'Follow me' if we could not follow him." Christ's life is a realized ideal; it is not a dream. It is more than an ideal, more than a dream, it is the life of a living man on the earth, a man such as I am, a man

such as you are, a man in all points like as we are. He is the pattern, he set the pace, and he calls us to be like him. I suppose I am talking mostly to orthodox young men, and some of them will say, "That is Unitarianism." Very well that is true; that is Unitarianism. For my part, young men,—and I will give it to you for what it is worth,—I have stood always by this principle, that I will take truth wherever I can find it. If I can find it in the Jew, I will take it from the Jew; If I can find it in the Roman Catholic, I will take it from the Roman Catholic; if I can find it in a Calvinist, I will take it from a Calvinist; if I can find it in a Unitarian, I will take it from a Unitarian; I will take it wherever I can find it. It is truth that Jesus Christ sets the pace for humanity; He is the realized ideal: He says "Follow me"; and the Apostle declares of Him. "He is the first-born among many brethren." He came that we might be like him.

A NEW POWER.

There is another truth; that is this: He brought into the world new power, or at least a new revelation of the old power, I do not care which you call it. I suppose the earth was always encircled with electricity; but the man who found it out, and found the way to make that electricity do his bidding, furnished us with new power. Jesus Christ came into the world and furnished the world with new power. He made the link between God and man, because God was in Him revealing Himself to us, because He was the only begotten Son of the Father.

Professor James says that the testimony of all the warring religions is twofold: that there is wrongness in us; and that the remedy is connection with the higher powers. There is wrongness in us, we know it; we see it in the streets, in the slavery, in the slums, in the poverty; we see it in our own hearts. The correction can only be made by connection with the higher powers. And our message to the world is that this connection has been made. You have not to make it yourself, you have not to go after it. The light is here; all you have got to do is to turn on the current with your own finger and the electric light is here; you have it. This is the message of the Incarnation. God has come into one life, that he may come into all

lives. He has come into one page of history, that he may come into all history. "God is in Christ Jesus reconciling the world unto himself." To men in their sorrow, in their despair, in their consciousness of weakness, looking at this ideal of Christ and saying, "I cannot do it," you and I can bring this message: You can leave the past, He will take care of it; you can connect yourself with God through Christ; you have only to accept the connection already made; and there is divine life flowing in your veins, a divine spirit invigorating your will; you are a new man. Of course this is the old theology, the old story, the old gospel; but it is always a new gospel to every man who wants it.

Nothing Americans need so much as a loving and earnest obedience to the law of God; never a time when men were so free to carry the message of that law of God as to-day; never a people on the whole so ready to hear what ministers have to say, as to-day; a Book that gives the ideals of the social life and gives the ideals of the individual life; a man who has realized the ideal, a Son of God, who makes the connection between God and man, and so makes it possible for us to realize for ourselves the ideal as Christ realized it in Himself.

And then, all the history of that splendid past to appeal to. You remember, John sent to Jesus Christ to say: "Art thou he that should come or look we for another?" and you remember Jesus' answer. He healed the sick, cleansed lepers, gave sight to the blind, preached the gospel to the poor, and then He said to the two disciples: "Go back and tell John the things you see and hear." It was immediate, present evidence that answered the problem. The evidence of Christianity is all about us. I quote Professor James again, who says: "The question respecting any philosophy is, does it work well?" Does Christianity work well? That is the question. If it does not work well, connection with the past does not help it; if it does work well, it is here, whatever men may think about the miracles in the past. Prove to me that Joe Smith rose from the dead, and I shall be no more inclined to be a Mormon than I am now. Resurrection from the dead is the authentication of a religion, but of a religion which first commends itself to my spiritual consciousness by the appeal it makes to me, and by the work it has done

in the world. There is a text in the Scripture that has been often cited with a thoroughly wrong application: "Now is the accepted time, now is the day of salvation," as if Paul meant to say, it is now, not to-morrow. That is not what he meant. The old teaching was that there was a day coming when the Kingdom of God would dawn in the earth. Paul says the prophecied day has dawned; now is the accepted day; it is here; it is now; we do not have to wait for it. If Paul could say that in the days when Nero was on the throne, what may we not say to-day? What has Chistianity done? Why, the history of the development of Europe is what Christianity has done. It has entered into the slaves, and they could not longer be kept in slavery; and it has entered into the men who kept slaves, and made them unwilling to hold slaves. It has borrowed from the old synagogue system its schools, and brought them down to the present time, and out of them developed the whole public school system. These are some of the things it has done for society. Think what it has done for individuals. We are told there was no charity in the old Roman state. Stoicism did not encourage it; epicureanism did not encourage it; there was no organized charity, no spirit of charity; so that the first churches were more organizations for charity than for missionary work. To-day the spirit of charity is so diffused through all the land that every state is a charitable organization. It has changed the old idea of keeping people from wrong doing by the deterrent fear of penalty to a system of reform, seeking to reform the criminal, and so prevent a repetition of his wrong in the future.

To come closer to the individual, the conversion of Augustine, of Luther, of Wesley, of John B. Gough, are just as marvelous as the conversion of St. Paul. The revival in Wales to-day is evidence of the Spirit of God as much as was the revival at Penticost. We have not to go back; the miracles are here. The witnesses of the divine presence are all about us. All you and I have to say when we meet the doubter is to say: "Look and see the things Christ does now." To-day Christianity is healing thousands more in Christian hospitals than Christ ever healed while he lived, teaching thousands more than Christ ever taught by His own lips. "Greater works than these shall ye do because I go to my Father." We are doing them.

ALLEGED REASONS FOR NOT GOING INTO THE MINISTRY.

I have been looking over some papers which tell why young men do not want to go into the ministry. I am rather doubtful about these newspaper reports as to why the young man does not want to go into the ministry. I rather think, if you get at the root of the thing, the reason he does not want to go is because he does not want to go. It does not attract him, it does not appeal to him. But there are reasons assigned. The salary will be small. Yes,—perhaps as great as it will be in teaching, perhaps not; but it will be small, you can count on that. But it will be better than Paul's salary. The work will be small, few men to preach to, a congregation of one hundred, three hundred, five hundred. A few men preach to congregations of five or six hundred and think they are preaching to a thousand; but most of us have small congregations. Yes, that is true also. If you are not willing to work on a small salary, or earn your living as best you can, and preach the gospel without salary do not go into the ministry. If you are not willing to follow Christ and preach the gospel to one lone woman sitting by a well; if you are not willing to follow Christ and preach to as many as you can gather into a single peasant's hut, as well as to thousands, do not go into the ministry; you do not belong there. It is not a question of quantity; it is not a question of pay; it is a question of the nature and character and quality of service.

DR. ABBOTT'S OWN EXPERIENCE.

Some of you will say, "It is very easy for him; he was pastor of Plymouth Church, where he could preach to twelve or eighteen hundred people, and is editor of a newspaper, where he speaks to hundreds of thousands, and he has a comfortable income." All that is very true. I have a very comfortable income, and I preached to from twelve to eighteen hundred people every Sunday while in Plymouth Church. But when I first began in the ministry I preached to forty or fifty every Sunday. When I went out to Terre Haute, Indiana, I worked on a salary so small that part of the time I sawed and split my own wood, and my wife took care of the two children and did her own housework. When I came back to the East, for seventeen years I preached to a congregation that varied from fifty to a hundred,

while I earned my living by my pen. I do not speak in a spirit of boasting, but I say it is a splendid life to live. I never was happier, except when I thought with sorrow of the hard work my wife was doing, than in those days in the West. If you are not willing to work on a small salary, and if you cannot get a wife who is willing to work on a small salary, do not go into the ministry.

I met a man the other day who said he wanted to be a man among men. That is right. And if to be a minister is to be a recluse; if to be a minister is to shut yourself up in your study for eight hours in the day six days in the week, and write a sermon and on the seventh come out and read it, to a small or a large congregation, I would not advise it. I think there is a better and larger work for men to-day than that. A minister ought to be a man among men; he ought to live the life of men. He ought to follow his Master in that respect. His Master went out and found the fishermen; He sailed the sea with the fishermen. Be a man among men. That is what we want in the ministry, men who can stand up and face a man to his face, as Nathan faced David, who can deal with men one by one,—and that is a great deal harder than to deal with a congregation. It is very easy to say to a congregation: "You are sinners," because everybody passes that off to his neighbor; but it is harder to say to one man, "You are wrong," for he cannot pass it off.

"LITTLE HONOR" FOR THE MINISTRY.

Another man says that the ministry is not the position it used to be, it is not honored as it used to be. No, it is not. There is very little honor left for the cloth, not much for the pulpit, not much for the robe, not much for the position,—but a great deal for the man. On the whole, I am glad the honor for the cloth and the desk are going. What we want in the desk and what we want wearing the cloth are men that will win honor for the ministry.

One other objection men sometimes make, and that is that the church is behind the age. If I go into engineering, I am welcomed if I make a new discovery; if I go into teaching, I can stand some chance of doing something in the line of discovery; but if I go into the ministry and make a new discovery I am de-

nounced as a heretic. Well, that is true; but you are not burned as a heretic, and that is something.

A young minister wrote to Lyman Beecher something like this: "I wish you would give me a new parish, my parish is away behind the age; I am tugging at it to bring it forward all the time." Lyman Beecher wrote back in his characteristic manner: "I have been all my life boosting churches." No man is fitted to be a minister—no, I will not say that, I agree with what Professor Sanders said, that there is room in the ministry for all sorts; but the best minister is a leader. No man can be a leader and not be ahead of his church; do not you see? Then if he is ahead of his church he is going to be criticized by the church; that is inevitable. You must recognize that fact. Christ—the church crucified Him; Paul—the church fought him all his life; Luther had to go out of the church to do his work; Wesley was barely allowed to remain in the church, and the movement that he started launched out from the church; Jonathan Edwards fought the church in his own time and finally lost his parish. These are the men that have stood in the church of God, men that stood for themselves and for their faith, whether men would hear or whether men would forbear.

AS TO BREAKING WITH THE CHURCH.

I am not recommending that a man should break with his church if he can help it. If an engine breaks away from the cars to which it is attached and goes on its way, it does no good. Keep your connection with the church if you can; but do not be afraid to be a leader. If you are afraid to be a leader; if you are not willing to be misrepresented; if you are not willing to be misreported by the newspapers and by the village gossips, do not go into the ministry.

Christ said, "Count the cost." And there is cost. If you are going to go into the Christian ministry it must be because you believe in Jesus Christ as the Saviour of men, in the Bible as the message of God, in the power of the Spirit of God working in the hearts of men, and in the power of God in your own heart; because you feel a desire to make men see the laws of God and the love of God and the life of God, and wish to bring them into earnest and loving obedience to the laws of God because He is

their Father, and has saved them through Jesus Christ, and has prepared them for a splendid life here and an unending life hereafter.

A GRANDLY ACTIVE LIFE.

Some men do not want to go into the ministry because they want to share in the great events of life. I admire the work John Hay is doing; I admire the work of political reform some men are doing in our cities; I want to have some share in this work. But if I have made my meaning clear at all, I hope I have made it clear that the place, more than any other place in America, in which you can have to do with the social fabric, in which you can have to do with the making of this a nation whose God is the Lord, in which you can have to do with making this a nation which is the kingdom of God on the earth, a kingdom of righteousness, peace, and joy in holiness of spirit; in which you can make it a nation that is righteous by scourging out the corruption; a nation of peace, settling its difficulties by peaceful measures, and a nation of joy and happiness because a holy nation,—there is no place in America where you can do this with such power as you can do it in the pulpit. It is the freest place, the grandest place. But it is not the place for a man who is not willing to bear self-sacrifice, to carry burdens, and with patience to confront the daily toil and even drudgery involved in the service of man.

If there is any man here to-night that has been questioning, and thinks he does not belong in the ministry, I bid him God speed to carry his spirit and his purpose into some other life; he can serve God elsewhere. If there be any man here who has been hesitating, questioning and thinking, "If I could think God would touch my lips with the coal from his altar; if I could think God would say to me, 'Whom shall I send?' then I would say, Send me,"—if there is such a one I would like to grasp him by the hand and welcome him to the ministry of the Lord Jesus Christ. It is the most splendid place that a man can stand in, the most splendid work that a man can do, on all God's footstool.

THE CALL OF THE MINISTRY.

Abstract of an address by Rev. Anson Phelps Stokes, Jr., at the Conference on the Ministry.

I WISH this afternoon to call your attention to three perfectly simple propositions:

First, the world's greatest need is more of God.

Second, the one who can best satisfy this need is Christ.

Third, the best method of making Christ known is through the Christian ministry.

I. THE WORLD'S GREATEST NEED IS MORE OF GOD.

A few years ago I was walking through the Boston Common one Sunday afternoon, and listened to various men telling of the ills of the country and holding up their various cure-alls. The first man was a Civil Service Reformer; to him the spoils system was the greatest curse under which our country was suffering; do away with this system, get only honest men into public life, our laws would be good and honestly administered, and the Millenium would soon come. The second man I listened to was a Temperance Reformer; to him the greatest curse of the country was drink; do away with intemperance and immorality would largely cease, homes would be happy, children would be decently brought up, and the nation would be put on the highroad to righteousness and peace. The third speaker was an ardent believer in municipial ownership; to him the great evils under which the nation is suffering could all be traced to corporate greed, especially as it shows itself in our great cities; once get the control of leading franchises in the people, and have our great public utilities managed, not for profit, but for the single purpose of serving the community, and conditions would be so improved that life would be tolerable and gross financial selfishness largely reduced; in fact municipal ownership, leading up ultimately to the public ownership of railroads, etc., would pave the way for a perfect social state. Another speaker held divorce up as the great evil of the country, and earnestly pleaded for anti-divorce legislation. Down at the end of the line was an old man, uncouth in appearance, unattractive in manner and voice,

narrow in his theological point of view, but he spoke with an earnestness and a depth of conviction perhaps greater than any of the others. To him the largest cloud on the horizon was the lack of vital religion among the people. "What the world needs," he said, "is religion; more of God. Bring every man into touch with his Maker, make him realize that he is a child of the Heavenly Father, and then you have given the world its great cure-all. If a man really knows God and recognizes himself as God's son," so said the speaker to whom I am referring, "he will of course not be a spoilsman; he will of course not be intemperate; he will of course not be characterized by financial greed; he will of necessity, if he be truly religious, lead an honest, temperate, unselfish, decent life." The old man spoke the truth; he hit the nail on the head. It makes no difference what be your theory as to the greatest evil of the nation, vital religion is the greatest cure. If our country is suffering most from materialism, as most foreign critics would say, it needs to come in contact with the source of all spiritual power, that is God. If our country is suffering most from the spirit of lawlessness, as Doctor Abbott would have us think, it needs to come in contact with the source of law and order, and that is God. If our country is suffering most from impurity as it shows itself in the Press, in divorce courts, in the ballot box, our people need to come into contact with the great source of purity, and that is God. The world's greatest need then is more of God.

II. THE ONE WHO CAN BEST SATISFY THIS NEED FOR GOD IS JESUS CHRIST, and, briefly stated, these are the reasons:

1. Christ alone perfectly knew God. I care little what your exact theology may be; I feel sure that every person in this Chapel agrees with me that of all the sons of men Jesus alone had a perfectly clear vision of the Heavenly Father. We all know that, if we could get at Christ's mind with reference to God, we would know the absolute truth. No man hath seen the Father at any time save the Son and he to whom the Son will reveal him. No one would dream of saying that Moses or Luther or Phillips Brooks perfectly knew God; and yet we haven't the slightest hesitation, in spite of great diversities of theological belief, in stating that Christ did in reality perfectly know Him.

2. Christ alone perfectly lived the Divine life. He manifested God. No one was able, or has been able, to find any trace of sin in Him. He was called by those who knew Him The Lamb of God, the Son of God, the Lamb without blemish. He was tempted in all things like as we are, yet without sin. He was, as far as we can see, entirely unconscious of any trace of sin, or, rather, He was conscious of being without sin. This sinlessness is the most marvelous thing about Jesus Christ, especially as it is so completely at variance with the conviction of other men who have most closely approached to the Christ standard; these have been the most conscious of sin, while Christ, who alone perfectly lived the Divine Life, had no sin consciousness.

3. Christ alone perfectly taught about God. To Him, and through Him to us, the essence of God's character is love. Others who had preceded Christ held up God as wisdom, as power, as law, as beauty, but the world owes it to Christ that we have the true conception of God as love. This is the essence of the Sermon on the Mount, of the Parables, of the sayings on the Cross. These are the classics with reference to the thought of a God of love. Of all the philosophers and sages who have lived, Christ alone has perfectly taught us about God, because he entered once and for all time into the heart of the Divine Being by his teaching of God's love.

4. Christ alone gives us the power to live the Divine Life. Theologians give various explanations; we cannot and do not care to explain it, but we know the fact that somehow, when a man comes into vital contact with Jesus Christ his life is changed, and a new and higher power begins to transform him into the divine image. Perhaps it is because Christ's life is so fascinating, so beautiful, so compelling, that little by little, it demands our obedience. Once get a grip on Jesus Christ and God becomes real and vital, and a pure, holy life becomes a possibility.

So, if we would satisfy this need for God which we have tried to hold up as the greatest need of our country, we must turn to Jesus Christ. No one else perfectly knew God; no one else has perfectly lived the Divine Life; no one else has perfectly taught us about God; no one else can give us the power even to approximate to the Divine standard. Science and art and

history and the reasoning of the human mind may all help us, but we can learn more about God through Christ than in all other ways combined.

III. THE BEST METHOD OF MAKING CHRIST KNOWN IS THROUGH THE CHRISTIAN MINISTRY.

I am not referring at present to the ministry of any particular church, but to the broad service of Christ in some one of the communions which bear His name. The ministry affords the five essential things which a man needs if he would satisfy the world's need for God through Christ. It gives him,

1. The Time. There would be no progress in science if we did not have men who devoted practically all of their time and thought to scientific investigation and thought. There would be no progress in art if we did not have painters and architects and sculptors who devoted their whole time to putting their ideals into shape. It is so with the ministry. We need men who will devote their entire time to making the Christ known. I would not disparage the work of the layman; but no line of thought can be far advanced in the world if there are not men who give their whole time to it. To me a Christian minister is a man set apart and supported by the community to get to know Christ and to make Christ known by preaching, by writing, by pastoral work. We need men who have the time to concentrate on Christ and his definite service.

2. The Stimulus. There is no man who has so great a stimulus to make Christ known as the Christian minister. The thought of responsibility for a parish, the feeling of having to meet at least once a week a large group of men and women to give them one's best thought on religious matters, these afford a stimulus without equal. Every man is in a position to lead a Christian life for himself if he will. Few men can get the stimulus to the most earnest efforts in behalf of Christ for others which is given to the minister who must feel his special responsibility for the souls of men.

3. The Platform. What platform can be compared with that which the minister occupies? The ordinary platforms of the Press and the public meeting and the dinner table are all open to him, but in addition he has the pulpit of his church

where, week in and week out, he can speak to his people with entire freedom regarding all of the essential things of life. If there is any platform for making Christ known that can compare with a Christian pulpit I do not know it. The written word attracts and interests, but for most men it is the spoken word that convinces.

4. The Field. The Christian minister has, in his parish and through pastoral work, the noblest fields for service. He comes in contact witn men and women at the most impressionable times of life; at confirmation, marriage, death, the times which concentrate the great currents of thought and influence. The average parish with its constantly varying human life affords the finest field for the ministry of Christ.

5. The Institution. The Christian minister ties up his life to the greatest institution, the Church of Jesus Christ. The more I go on in life the more of a Churchman I am, and by this I do not mean an Episcopalian, although I am a loyal Episcopalian, but a believer in an organized Church. I would be a Churchman whether I were a Congregationalist, Methodist or Presbyterian. I believe in the Church, a great institution which goes on through the ages bearing the impress of the Saints who have done their work and passed into another world. A few months ago I attended a dinner at Harvard where one of the students, before introducing President Elliot, said, "Now, fellows, three cheers for President Elliot," and then, stopping, said, "No; three cheers for Harvard College." President Elliot arose, evidently deeply moved, and said that few things in recent years had pleased him more than to have the cheer made for Harvard College rather than for him. He had given thirty years of his life to Harvard College; he believed that a man's most lasting influence came through working his personality into the thought and life of a great institution. President Elliot was right; and if a man would contribute his thought about Christ and his partial reproduction of the Christ life to humanity he would best tie himself up to that great institution—the Christian Church.

It seems to me then that the Christian ministry affords a man the best possible chance to make Christ known; in it he has the time, the stimulus, the platform, the field and the institution, all of which will help him greatly in proclaiming Christ to men.

In conclusion, gentlemen, let me express the hope that no one here may be hindered from preparing for the ministry because of theological difficulties or small means, or anything else that may bulk large now, as long as he is dead in earnest with reference to making Christ known. If you believe heart and soul in the three propositions which I have tried to lay down this afternoon you may prepare with entire confidence for the work of the ministry. Do you believe that the world's greatest need is more of God? Do you believe that Christ alone can satisfy this need? Do you believe that the Christian ministry affords the best opportunity for making Christ known? If you can say "Yes" to these three questions, then, leaving everything else out of account, I would bid you enter the ministry. If you cannot say "Yes" I hope you will not make the ministry your profession.

THE MINISTRY AND WORKING MEN.

[Address delivered at the Conference on the Ministry by Rev. H. Roswell Bates, minister of Spring Street Presbyterian Church, New York City.]

AT an out-door meeting in New York City a few years ago, a man was addressing a group of laborers, and he referred tot he Church. Two-thirds of those present hissed at the mention of the word 'church.' A little later in his speech he mentioned the name of Christ, and someone applauded and the others joined in. I think this is a true index of the attitude of the working man toward the church The majority of working men despise it, but they have a vague sort of belief in Christ, and though they may be profane men, they have an admiration for Him, which is akin to love. Two-thirds of the population of our great cities are workingmen and their families. Nearly all are members of some club or organization. They are bound together by labor unions and lodges. This makes them compact and a power for good or evil. Many of these men have come to us as foreigners to learn our language, customs and laws. They also are ready

to accept our religion if it is properly taught to them. Many come from homes in the country, and are of excellent thrifty stock. In their country homes they attended church services and were active in Christian life. But the tenement house environment tends to bring out all that is bad in them, and in our cities more than any other class of citizens we find the working man out of the church. When, however, they are reached for Christ, they make valuable citizens and the best of Christians.

Why are workingmen not in the church? First, because they do not believe the church is genuine. They take the Bible literally. They claim we say the words 'Lo, I am with you always,' refer to all Christians, but that the words 'Go and sell all that thou hast and give to the poor' refer only to a particular case; that we say 'God so loved the world that He gave His only Begotten Son, that whosoever believeth on Him should not perish but have eternal life,' refers to everyone, but that we explain away the meaning of the words 'Whosoever he be of you that renounceth not all that he hath cannot be My disciple.' The workingman believes that all four statements must be taken literally and apply alike to all, but that the church is afraid to preach this. The workingman believes that according to St. James, 2:1-6, the church must not be respector of persons. He goes to a church, enjoys the preaching and tries to get a seat. He finds that only the wealthy people can afford the best seats, and that he cannot afford any seat on account of the high pew rents. It is true, of course, that in many cases workingmen are entirely excluded from being pew holders in good churches on account of pew rents. This causes him to believe that there is class distinction in the church. To be sure there are missions and chapels galore for him to attend, and here and there a church shabby in furniture and crudely equipped from pulpit to organ, but while these do excellent work among some, neither chapel nor mission will ever reach the majority of workingmen. He hates charity and he regards a mission as a semi-charity dependent upon the patronage of some condescending friend. If our church became a mission church to-day, four-fifths of the people would gradually leave the church. They are willing to deny themselves anything to keep their church independent. Our church is self-supporting, though many of the people are very poor.

Give the man who toils churches instead of missions. Make these churches attractive and worshipful in appearance, the way Episcopal churches usually are, and not in the shape of halls or theatres. Put in good organs and a high class of music (all workingmen are lovers of music), and then man the pulpits with the strongest men our seminaries can put forth, and half the problem of reaching the workingman is solved. If you are going to reach the workingman you have got to give him the very best there is, and not supply his church with ministers who could not command larger salaries elsewhere. In the first place the minister must be a preacher. They won't listen to a man who can't preach well. They may not know much about books, but they are thinking men. None are more careful thinkers than workingmen. In the second place their pastor must be more than a thinker; he must be a friend, able to win their friendship. When he becomes interested in the people, the people become interested in him, and not until. I tried for a long time without avail to reach the people of a certain rear tenement. One day I saw two women chopping and sawing wood. I went in and commenced helping them. I soon had my coat and collar and waistcoat off, and found the task a pretty hot one. As I worked we talked. Very soon half the people in the tenement house were out in the courtyard. After that I had no trouble in getting hold of those families. In the third place the minister must not only be a friend, but he must be a leader. The type of man best fitted for this work is the Christian man who is a leader in his college. When looking for a minister for a certain workingman's church the following recommendation was given me. He is a devoted Christian and was one of the big men in his class at college. That is the kind of a man that is most apt to succeed in this work. The man must have magnetism, and in this culture has a great place. The average man is commonplace, and the commonplace man has little influence in the ministry to reach the unchurched. The consecrated man of brain and culture who has a great love for men as well as for God can win his way with the workingman, and he will find the work is not sacrifice but pleasure.

Our Lord's life is looked upon differently from different points of view. Most of us think of Him as Isaiah wrote of Him, "He is a man of sorrows and acquainted with grief."

And so His life seems, for everyone brought to Him their sorrow and trouble. But from Christ's point of view it was different. When He was bidding goodbye to the young men who were His disciples on the night of his betrayal in His prayer He said, "These words I speak that they may have My joy, that My joy might be in you." From Christ's point of view, His life was one of joy. It is not strange for everywhere He went He saw some man who had been a leper who now was well, some man who recognized Him who had once been a blind beggar, someone who had been lost in sin who now was saved. I can well imagine as Our Lord hung upon the cross at Calvary and beheld Mary Magdelene that woman of beautiful character, and realized that He had lifted her up from the life of degradation, and looking about Him beheld those whom He had helped to nobler and better lives, that in spite of His suffering, joy came into His heart. The man who ministers faithfully to the working man will in a faint way know something of this experience of Jesus. The minister is a man of sorrows and acquainted with grief, for when once he has won the confidence of the people they bring to him all their trials. Let me give you one day's program of my work. I started out early one morning, and my first call was upon Mrs. Brophy, a widow living in a rear tenement with three children dependent upon her. She was dying with cancer, and the family were almost in destitute circumstances. From there I went into a home where there was a drunken father. His wife was in the room with five children, and they were without anything to eat and without fire. The next call was upon a Christian man who was out of work, his wife was ill from lack of proper food. The next place was an attic room where I found a family without food, or fire, the children without shoes or proper clothing. The man had been confined to his bed with consumption for six months and had no doctor. The next home was where the father of the family was in the Tombs for shooting his wife. Then I went into an attic room where an old lady lives entirely alone. She is an educated woman and once enjoyed all the comforts of life. Now she is living in want. She earns her living by collecting boards in the street, and selling them after she has split them. The next call was where a member of the family had tried to commit suicide, because in despair. This is

typical and not extra. A friend of mine said to me, "How can you stand it?" The answer is, you soon forget the hard part of this work in the joy of realizing that you are needed and that here and there you can see lives made happier, nobler and brighter by your work.

And so the work is a constant inspiration, and every morning I draw deep breaths and thank God I am a minister.

There are only a few of us here, and I am going to be very personal and tell you what I have never told in public before, how I came to enter the ministry. Perhaps my struggle will help someone here. My mother and I were chums. I had long hoped to become a physician, as my father and grandfather had been before me. One night when mother and I were walking together, she turned and said to me, "The happiest day of my life will be when I hear you preach your first sermon." I looked up surprised and said, "You know I am not going to be a minister." Two mornings later when I went to my mother's room, I found she had suddenly, peacefully passed beyond the reach of human voice. The next spring I went to Cornell University and took the entrance examination. On the 13th of July, one year from the date of my mother's death, if you can call her translation death, I was hammering some boards in our yard, when my aunt opened the window and tossed out a letter and called out "What news?" I opened the letter, and said I had passed my examinations, and instantly added, "but I am not going to Cornell. I am going back to the high school to study Greek. I am going to study for the ministry." I had been thinking seriously, but my mind was made up in a hurry and I never altered the decision. Then began the struggle. I apparently was the last one in the world fitted for the ministry. I hated Greek and Latin and all languages and was diffident in anyone's presence. I never succeeded in taking part in Christiam Endeavor Meeting without breaking down. I used to write out a verse of Scripture and take it with me to recite it at the service, and would commence perspiring before leaving the house, and come away from the meeting without having read my verse of Scripture; so it was all through college. It was with the greatest effort that I took part even in the class prayer meetings. I simply made myself do it. While I was in the seminary I went

out a good deal to preach. I never could sleep after writing a sermon, and if I was going out to preach at a little place like Pope's Corner, a few miles from Auburn, where I was attending Seminary, I would start on the first train Saturday morning. Some one of the students would carry my grip for me to the station and often support me there taking me by the arm. More than once when I reached the house where I was to be entertained in a country town, as soon as the knock at the door would be answered, I would gasp, "Please show me my room," and would go to bed and stay until Sunday morning. There I would go to the church early and go to the pulpit a half hour before the hour of worship, because I knew I never could mount the pulpit stairs after any of the congregation had entered the room. It is still hard for me to preach, and more than once the thought of my own unworthiness and own inability have almost driven me from the ministry, and then a voice tells me God can supply my every deficiency, if I keep myself in His hands. He has used me, I know He has, and I know He will.

Men, you may go into law or medicine, those are noble callings, but in no other line of work will you find the joy that is to be found in the ministry to the workingman. "These words I have spoken unto you that my joy may be in you."

THE APPEAL OF THE THEOLOGICAL SCHOOL TO CHRISTIAN MEN OF WEALTH.

PROFESSOR LEWIS O. BRASTOW.

IT is an appeal for adequate equipment. It is a plea for an outfit that is worthy of its vocation, its opportunities and the demands of the world upon it. One may venture to say without exaggeration that it is almost a plea for continued existence. For no man who knows the condition of many of our theological schools and has any intelligent conception of the exactions of modern life upon theological education can fail to

see that their very existence may be threatened. An institution that lives a starveling life and can not do the work it was set to do, must ultimately go out of business. The meagre endowments of these schools, their frequent pitiable financial straits, their continuous struggle with inadequate resources, and their consequent incompetence for their task is a distinct discredit to the intelligence, enterprise, thrift, and responsibility of the Christian community. It is true that these institutions want students. Doubtless the number of young men who enter the ministry is diminishing. But they want money more. The men who enter have their claims. They have a right, if they have any vocation for the ministry at all, to the best the church can do for them. And it is not unlikely that if the church were awake to its need of trained leadership, and were to bring money to its training schools, the men would come with the money. It is poor policy to impoverish the commissariat while men are being enlisted for the army. It is a painful and humiliating fact that there are but two theological schools in this country that are on a solid and ample financial basis, or are in process of full equipment for their work. If there are more the writer will be glad to stand corrected. They are affiliated with that communion in which strong faith in the Protestant tradition of a thoroughly educated ministry has been a marked characteristic. All honor to the Presbyterian church and to the large intelligence, generosity, enterprise and responsibility of its men of wealth ! It is easily entitled to leadership in this line of beneficence. But the Presbyterian church is not alone in its advocacy of a thoroughly equipped ministry. And why should not these examples of devotion to the welfare of the churches be an incentive and an inspiration to other men who are connected with communions in which the Protestant tradition is just as strong ? Our theological schools are for the most part dependent upon the benefactions of individual Christian men. One is sometimes envious of the German theological schools, with their ample state endowments and their generous equipment for theological education. Upon their present basis no competition of American with German schools of theology is possible. But why, if properly endowed and equipped, should not American schools ultimately compete with German schools in the thoroughness

and scope of their work and more than compete in the practical adaptation of that work to the needs of the churches? At any rate with proper endowments why should not American schools utilize, on their own ground, the services of distinguished German, and English and Scottish scholars as well! No ecclesiastical body is fully responsible for these schools. They can not rely upon ecclesiastical taxation adequately to meet their needs. Most of them are organized under the voluntary principle that has been so fully developed in this country of free churches, and they must depend almost wholly upon voluntary support.

Men of wealth are turning their attention to schemes of philanthropy, and are asking for objects upon which to bestow their benefactions. It is an interesting demonstration of the tremendous power of the modern philanthropic spirit. The pressure of it is too strong even for the most unscrupulous greed. Mr. Carnegie's commercial ethics would justify selfishness in business competition. Doubtless, the very idea of competition carries with it necessarily the notion of selfishness. There is a legitimate commercial selfishness. But no man can justify the immorality of storing and holding the gains of such competition. What successful competition wins philanthropy must distribute. This rivalry in the sphere of philanthropy should at last reach our theological schools. They are all ready and eager to contribute most lavishly to the aspiration of honest men of wealth, who, like Mr. Carnegie, wish to die in the sanctitude of poverty. Why should universities, colleges, libraries, schools of science and of arts, and philanthropic institutions, monopolize such benefactions? Why should the school of medicine and of law or of the mechanical and industrial sciences be better endowed and equipped than the school of theology? It is strange that men of substance, who believe in the Christian church and its mission, do not see their opportunity, as men in the Presbyterian church have seen it. Why is it that training schools which fit men for church leadership, a leadership upon which the churches of the future must depend, should be left to struggle with inadequate resources and why should the churches be left to face the certainty that without a helping hand they are destined to suffer? There never was a time when so large a number of wealthy men were connected with the Christian churches, men

too, who have appropriated the Christian ideal of life, and who have lived and wrought in it, and who are worthy of all confidence and honor. In our reaction against modern commercial greed, and inhumanity, and in our championship of the unblessed classes, whom to reach and help is the duty of the church, we should not forget the honorable business men of the church. There are thousands of them, who have borne great burdens in the vicissitudes of the commercial and industrial world, whose lives have been shortened in many cases by anxiety, and disappointment and loss, but who have fought a good fight for Christian integrity and have come through the struggle with their fortunes unsmirched by commercial corruption, upright Christian men. These are the men to whom the church has the right to look and whom it should be glad to honor. There is an urgent appeal to such men to-day. The church in all its forms of institutional life is in alliance with the higher Christian ideals. It looks for help to men who have appropriated and lived and wrought in those ideals. If in these days of severe exaction upon meagre financial resources the institutions of the church are left without the support of such men the temptation will be strong, will be well nigh irresistible, to take help from any quarter. It will demand more than ordinary grace to resist such temptation, and a most pitiable thing indeed will it be if Christian institutions, that exist for the support and defense of the highest standards of Christian morality, shall be tempted, or shall be permitted to remain in such condition as shall constitute a temptation, to compromise those standards. The church in our day is loudly calling to the men who have kept their garments white in the smut of modern commercialism. May God incline them to listen to the call. Surely the impecuneous condition of our theological schools cannot be due to a loss of confidence in the Christianity which so many of our wealthy men profess, or in the value of the Church in human society, or in the importance of competent leadership for the Church. No intelligent man questions the conserving power of religion in human life. Men have not lost faith in its supreme value even for the life that now is. The value of the Church as an economic, political, social and industrial, because a supreme moral force, is recognized in our day as never before. Even men

who have no immediate connection with the Church, know that it is a productive force in the world, and that Christian ministers are in the largest sense of the term producers. But how is the Church in such an age as this to do its work in the world without schools fully equipped for the training of its leaders? The need of better training for leadership in political life is anxiously recognized and painfully felt by intelligent American citizens, and efforts are being made to meet the need. Our schools of law and medicine are not suffered to lapse into degeneracy in an age when professional standards are advancing. Nor surely can it be that the Christian community has lost all confidence in the theological school as representative of the Christianity of the churches. These schools have never broken with their constituencies. It would in this country be practically impossible for them to do so. The different communions are dependent on these schools not only for the rational conservation of what is wise and good in their past but for the appropriation of what lies before them in the future. It is the function of the theological school to mediate between the church's past and its future, to perpetuate in a substantial manner its traditions, but always with large outlook to the future, and always pushing towards a larger comprehension in the exercise of its right to academic freedom in the investigation of the truth. It has been charged that our schools of theology are behind the age and out of touch with it. On the other hand it has been charged that they are revolutionary and are untrue to the faith of the fathers. Both charges cannot be true. And in fact neither is true. Between the two the theological school finds its justification. If it fails to defend the forms of the ancient faith, it is because it would put the greater emphasis upon its substance. If it is not sufficiently in touch with modern life, it is because it is inadequately equipped. And it is certain that intelligent, enterprising, progressive men of wealth are not withholding their benefactions because they have lost faith in these schools. It is said that the best men are not being won to the ministry, and that the men who are sent back to the churches are not making their mark upon them. It is inferred that something must be wrong in the work of the theological school. But even granting the truth of this charge, with what justice can the school be held responsible? It cannot create its material. It receives the men

who are sent. If the quality is not what it should be, the churches should inquire into the matter. Unless the school is fully equipped it is not wholly responsible for the condition in which they are sent back to the churches. A better equipment might perhaps win a better class of men. But however that may be it is certain that the young men of our universities and colleges who choose the ministry should be able to look forward to a sort and measure of training in the divinity school that is commensurate with the best they have received in undergraduate work, and it should be commensurate with the best, young men receive in our schools of law and medicine. But the average modern theological school need not apologize for its students. If the school represented by this QUARTERLY is challenged to show cause why it should claim the confidence of the Christian community with respect to the quality of the men it has sent and is sending back to the service of the churches, it is ready to meet the challenge at any time. With fuller equipment it could have done a better work. But with the resources at its command it has done and is doing a work of which its patrons need not be ashamed and which the churches recognize with gratitude. The churches know what this school has done for them. It appeals to them and stands upon its record. It solicits the opportunity to present to Christian men of wealth its justification for soliciting their benefactions. But let us look more specifically at some of the chief needs of our theological schools, and the needs of this school may perhaps stand as representative. Full agreement upon this question is probably impossible. Men differ widely in their estimates of what should be demanded of the theological curriculum. They lay stress upon different lines of equipment. And doubtless it is true that different institutions may need different sorts of equipment. Most of our schools are fairly well equipped for instruction in the more prominent features of the four main branches of theological science. No school surely has anything approximating adequate preparation for its work that is not ready to give instruction in these four lines. Modern Biblical science has thrust its problems vigorously upon the church, and the Biblical department, in its various branches, is in most of our divinity schools probably more fully manned than any other department. One may venture the suggestion

that the chief needs of our theological schools lie in the rational, the practical and the artistic aspects of this equipment.

The vigorous and often well directed attacks that in recent years have been made upon the so-called philosophical defenses of religion have succeeded in directing attention more fully than ever before perhaps to the importance of a true philosophy of religion. No man surely is thoroughly educated in the science of religion who has no rational or philosophical vindication for it. And no school of theology is worthily equipped that fails to make ample provision for instruction in this branch of knowledge. The changes in modern philosophic thought accentuate the need. Every man who goes out into the world as a teacher of religion should have a well defined conception of the grounds and the limits of religious knowledge. He should know the basis in reason upon which he may successfully defend his religion and his theology.

With this is associated a knowledge of comparative religion. The religions of the world have been brought anew to our attention. They are better known and they demand still more thorough investigation. Christianity is only one of the religions of the world and it is challenged to vindicate its superiority. Every Christian minister should know from careful, comparative investigation in what consists the superiority of the religion of which he is a champion. The cause of foreign missions has at this point a special claim upon the divinity school. No man in our day should regard himself as ready to enter upon a foreign missionary field who has not investigated beforehand the religions with which he will be brought into vigorous contact, and with whose claims upon their adherents he will be obliged to deal. No divinity school is worthily equipped for the support of the missionary work of the church that is unable to lead in the investigation of comparative religion. Within the last century there have been very substantial modifications in Christian apologetics. Methods of defending Christianity that were prevalent fifty years ago even will not suffice to-day. New influences of physical science upon theological thought, new philosophic conceptions, new theories of Biblical religion, new knowledge of historic facts, new theological points of view, new knowledge of Christian ethics, new notions of the significance of religious ex-

perience, new ideas of the relation of theology to life—all this creates a demand for new apologetic methods. Ample provision should be made in every theological school for a modern method of defending the claims of Christianity. Changed conceptions of the character of the Bible and of Biblical revelation render it supremely important that a proper Biblical apologetic be put into the hands of every man who enters the Christian ministry. How to adjust new Biblical knowledge to the practical interests of the church is a very serious problem. A department of theology that should cover the philosophy of religion, comparative religion and apologetics is not too much to expect of any well manned and well equipped theological school. Most of our schools are well equipped for instruction in Christian dogmatics and in our day the successful handling of a system of Christian doctrine is surely enough for any one man, and no man should be obliged to go outside this department to take up problems that divert his attention, divide his interest and limit his effectiveness.

The exactions of modern life and of the modern church upon the Christian ministry have thrust new problems upon the department of practical theology and have given it new significance. Its range of subjects is so vast that no one man can cover the field. The result is that in most of our divinity schools only a limited range of subjects in this department is discussed. The whole field is not covered. It is enough for any one man in our day to undertake to handle the problems of the self-edification of the church. To open up a proper Christian conception of the church, and of the pastorate, to discuss its forms of polity, its principles of government and its teaching and liturgical functions should be enough for any one man. But there still remain the problems of self-propagation. The self-edification of the church does not meet the problem of its self-propagation. The church as an evangelizing, as a missionary agency, demands fuller treatment in our theological schools. The whole problem of evangelization, parish evangelization, state evangelization, national evangelization, and the whole vast foreign missionary work, should be opened up. With the evangelizing or missionary function of the church is associated its reform function or its function as a philanthropic agency. But this is necessarily a

subordinate phase of church life, and should be held in connection with and dependence upon its evangelizing work. Of course a study of economic and sociological and political conditions will be included in the study of modern evangelism. But no study of economics or of sociology or of politics is demanded in the theological school save as related to and subordinate to the evangelizing work of the Church.

The artistic aspects of ministerial life and work receive but little attention in most of our theological schools. But the problem of training the forces of personality with reference to an attractive and effective presentation of Christianity to man, is certainly one of great practical importance. It is a little surprising that business men, especially educated business men who have artistic instincts, of whom there are a great many in our churches, men who know the world and what men need, should not be interested in the problem of training ministers with reference to an attractive, forceful and effective literary, rhetorical and oratorical interpretation and presentation of the themes of religion. Of course no completeness of equipment will train incompetence into effectiveness, nor can it be a substitute for called and consecrated men. "It is the man that avails." But given the men, a strengthening of the rational, the practical and the artistic equipment would be a great service to the churches. They present a strong appeal to the friends and patrons of Yale Divinity School.

NOTES ON RECENT BOOKS.

PROFESSOR B. W. BACON.

IN the modest form of one of the series of "Messages of the Biblical Writers" Professor Frank C. Porter of our Divinity School places the treasure of his special knowledge at the service of the wayfaring man.* The series is a valuable one in all its

*The Messages of the Apocalyptical Writers. The books of Daniel and Revelation, and some uncanonical Apocalypses, with Historical Introductions and a free Rendering in Paraphrase. By Frank Chamberlin Porter, Ph.D., D.D., Scribner's Sons, N. Y., 1905.

volumes, but none, we venture to predict, will exceed in practical value this modest contribution on the place of Apocalypse in the history of Jewish and Christian religious thought. None of the biblical books are so unintelligible, and in consequence so ill appreciated, for lack of relation to the class of contemporary and kindred literature from which they spring, as the two canonical apocalypses Daniel and Revelation. Most readers are not even aware of the existence of the extra-canonical literature of this type, and of those who have the knowledge few appreciate how indispensable is the comparative method for rational interpretation, still fewer have the breadth of mind to take in the whole perspective of this later development of "the spirit of prophecy" during the quarter-millennium of conflict between Judaism and Hellenism extending from Antiochus Epiphanes to Hadrian, and sense its relation to Christianity, the great spiritual development of that period.

Professor Porter's article "Revelation" in the Hastings Dictionary demonstrated his masterly control of the subject, and proved him an unsurpassed authority in this field. The same qualities of judicious and impartial valuation of all authorities, reserve coupled with true appreciation and insight, broad and comprehensive view, succinct and lucid statement, exhibited in the article, are manifest to the expert in this more popular and general treatment, free as it is from the apparatus and technical argument of the scholar. We have a popular book which may justly claim to "present the results of scholarship" without abuse of a term which so often serves only to "cover a multitude of sins."

The most important Life of Paul for some years is that of Carl Clemen,* in two parts, vol. 1 containing the historico-critical enquiry, vol. 2 the results embodied in running narrative. As the volumes can be purchased separately, those who care only for the results attained by a very competent and thorough, though sometimes erratic scholar, without the more toilsome verification of his method, evidence and authorities, may save

*Paulus, sein Leben und Wirken, von Prof. Lic. Dr. Carl Clemen, Giessen, 1904. Bd. I Untersuchung. Bd. II Darstellung.

themselves the expense of vol. 1; but for the study of Acts vol. 1 is indispensable. Clemen wins a right to be heard by the frank repudiation of his own earlier, somewhat fantastic chronology, and acceptance with cordial support of that early date of Galatians which places it first among the surviving epistles. Together with this view, which seems now to be rapidly gaining in favor, Clemen also lends cordial and able support to the so-called South Galatian theory with ample use of the researches of Sterrett and Ramsay; in fact the full acquaintance of our author with English authorities is one of the gratifying features of the work.

Clemen is one of those who have especially devoted themselves to the arduous task of documentary criticism of Acts, a field entirely neglected by English-speaking scholars. It is earnestly to be desired that students of church history should use for example the admirable study of Acts xv. (Bd. I pp. 235-255), before attempting to write the story of the Apostolic Council in Jerusalem and its momentous consequences.

Gospel criticism and interpretation have also received during the past year some notable accessions. In particular the Gospel of Mark, which so recently was illuminated by no less than three English commentaries by scholars of the first rank, (Gould, in the International Critical Commentary series, who follows largely in the wake of H. J. Holtzmann; H. B. Swete, who brings to his task monumental accumulations of philological learning; and A. Menzies, who enters sympathetically into the spirit of the book by a running historico-critical comment) has obtained the further benefit of the critical acumen of Johannes Weiss.* Since the minute analysis of Synoptic tradition by his father, Prof. B. Weiss,† which appeared in 1872 almost simultaneously with the masterly analysis by Klostermann of the same Gospel, there has been no more notable attempt to trace the origin and structure of this writing which formed the standard of Synoptic tradition and prescribed its outline. J. Weiss brings to his task more of

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*_Das Älteste Evangelium:_ ein Beitrag zum Verständniss des Markus-Evangeliums und der ältesten evangelischen Uberlieferung, Göttingen, 1903.

†Markusevangelium.

the qualities of Klostermann than of the minute and scrupulous painstaking of his father. The book is brilliantly suggestive.

Finally Wellhausen has followed his brief, nuggetty Commentary on Mark with two others equally succinct on Matthew and Luke. It would seem as if here the ideal of elimination of learned apparatus had been reached, leaving only the quintessence and residuum of a scholarship that stands above the need of supporting authorities. When we add the great commentary of Zahn on Matthew which appears in the same year (1904), the field would seem to be pretty well covered from opposite poles.

The most recent contributions of English scholars are this time in the field of Gospel criticism. If the same year shall witness the appearance of J. Drummond's *Character and Authorship of the Fourth Gospel*, 1904, Sanday's *Lectures on the Fourth Gospel*, due to appear, if not already out, as we write, and that but a year or so after Loisy's equally learned and brilliant *Quatrième Evangile* (1903) and the English translation of Wendt's *Johannes-evangelium* (German 1900), the great battleground of New Testament criticism will obviously be fully occupied in all its quarters. Drummond's contention for authenticity at the expense of historicity, is perhaps natural for the great student of Philo, whose studies of the external evidence for the Johannine tradition were also no recent matter; but the judgment of scholars is scarcely more likely to be won than that of the intelligent layman for a theory which frankly acknowledges the fictitious character of such narrations as the raising of Lazarus, while at the same time clinging to the tradition that the author was John, the son of Zebedee, who in his old age preferred to give to the church his midrashic dreams about Christ rather than the straightforward narrative he alone was competent to give.

Wendt's documentary analysis may commend itself negatively more than Loisy's more radical idea of late allegorizing composition. It has the advantage of recognizing the basic fact that gospels are compositions with a history. They are not so much made; they grow. The last hand simply embodies what has ultimately become current in the churches about him. But Wendt's notion of attributing the *discourses*, embodying as they do the developed theology of the author of the Epistles, to the Apostle, and rejecting as comparatively late and unauthentic

the *narrative* element, is an inversion of the verdict of the evidence. It suggests a dislike of the marvellous rather than dispassionate study of the phenomena of tradition. Criticism of all the various theories of the Fourth Gospel from the standpoint of the most conservative scholarship that can be called such among English critics, may be expected when Sanday's Union Seminary Lectures appear.

In the general field of Gospel criticism we have had no more thorough work in English than that of V. H. Stanton,* of which thus far only vol. I has appeared, on the external evidence, or "The Early Use of the Gospels." Professor Stanton's conclusions are strongly, perhaps one-sidedly, conservative, but his method is scholarly and his book will be of value, though, if we may judge from previous experience of English scholarship, stronger in the field of external than of internal evidence.

"The Forgiveness of Sins and Other Sermons." By George Adam Smith, D. D., LL. D. New York. A. C. Armstrong & Sons. Among the most notable excellencies of these very admirable sermons by one of the most beloved and admired of modern teachers and preachers, may be mentioned their great helpfulness, their elevation and nobility of tone, the constant surprises of thoughts that solicit our interest, and their freedom, simplicity, directness and naturalness of literary style.

"Suggestions for an Order of Worship." The Rev. Lucius H. Thayer of Portsmouth, N. H., of the Class of '88, has sketched an order of church service modestly designated as "Suggestions," which will be found very useful to all the ministers of our non-liturgical churches, who may be contemplating any modification, enlargement or enrichment in the worship of their congregations. They are conceived in excellent liturgical taste and judgment and are based upon a thoroughly intelligent apprehension of the needs of worship.

"The Pilgrim Responsive Readings and Other Aids to Worship." The Pilgrim Press. Boston. Mr. Thayer, whose "Suggestions for an Order of Worship" are above referred to, is, with the co-operation of the Rev. Charles L. Noyes of Somerville, Mass., the author of this excellent manual. It consists of Responsive Readings judiciously chosen and arranged, Unison Confessions, Prayers and Collects, Sentences and Canticles, and is a distinct addition to and improvement upon this species of liturgical literature. D. O. B.

*The Gospels as Historical Documents, Cambridge, 1903.

Yale Divinity Quarterly.

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As announced in our last issue, Dean Sanders has resigned as dean and professor in the Divinity School, and will take up the newly constituted office of General Secretary of the Congregational Sunday School and Publishing Society, in Boston. His withdrawal has been occasioned by the financial necessities of our school. When Dean Sanders was appointed four years ago, there was no foundation for the support of his department, and since endowments which it was hoped would accrue to the school have not been obtained, and annual deficits were recurring, he realized the gravity of the situation, and to relieve the school of any embarrassment through the support of his chair, voluntarily tendered his resignation, which takes effect the coming August.

The four years during which Dr. Sanders has been dean, have fully demonstrated the possibilities of an executive department in the Divinity School. His office has become a center in the school life, the students going there not merely to make use of the records and conveniences there afforded, but primarily to come into touch with the kindly sympathetic personality of Dean Sanders, and to get the benefit of his judgment and advice in their student and parish problems. The scholarship system, by means of which Divinity men render equivalent service for what they have received has been developed to a high degree of efficiency. The Theological Department has been more closely correlated with the Graduate School, so that now we are no longer "across the street," but a part of the University life. As never before, Academic men are electing Divinity courses and vica versa.

Dean Sanders, too, has brought about a closer relation between the alumni and the Divinity School. The records of each graduate and former student have been brought up to date, new alumni associations have been formed, graduates, especially those laboring in the West, have been

kept in touch with their seminary. As a result the anniversary gatherings at Commencement time, for the past two or three years have been notable for their spirit and enthusiasm, and for the increased number of those in attendance.

In the social life of the school Dr. and Mrs. Sanders have won the students to them by their unassumed courtesy and interest. Their home has been a privilege freely extended and gratefully enjoyed. We feel that we speak for the whole community which the Divinity School represents, when we express our regret at the fact that these pleasant relations must be brought to an end. And every one who has come to know Dean and Mrs. Sanders as the students have, join in the heartiest good wishes for their success in the important work to which they go in Boston. We are glad to announce that Dean Sanders will not be entirely separated from us, but will return some time next year to deliver a course of lectures on religious pedagogy. O. E. M.

From a financial standpoint, the first year of the QUARTERLY seems to justify the wisdom of the venture. Not that one year's existence assures the future of the magazine, nor that it is possible at this time to forecast the ultimate outcome, but certain facts indicate that the publication has a constituency which will give it adequate support. It is not an easy task to finance a new journal at Yale. Their number is legion, while the number of business firms to which the Theological Department can rightly appeal is necessarily limited. This only means that our chief source of revenue must be our subscribers. We prefer that it should be so, and for that reason have placed the subscription price at a very nominal rate. Many of our subscriptions are now due, and a prompt remittance upon the receipt of this first issue of the second volume would be not only a convenience to the Board, but at the same time would indicate your continued approval of the enterprise.

We wish to establish at this time the custom of an annual financial statement, and accordingly submit the following summary for the year ending May 1st, 1905: M. L. B.

RECEIPTS.

Subscriptions	$200.81
Sale of single copies	24.45
Advertisements	160.00
	$385.26

DISBURSEMENTS.

Initial expense	$ 34.59
Printing	328.70
Postage	14.62
Incidentals	7.35
	$385.26

THE CONFERENCE ON THE MINISTRY.

The interest of the Divinity School has been so bound up in the plans for the conference on the opportunities and claims of the ministry, than an estimate of the success of the conference from a member of the committee might well appear biased. Therefore it is with pleasure that we quote the opening paragraph of the comprehensive report of the gathering which appeared in the *Yale Alumni Weekly* for April 5. The *Weekly* says:

"Not probably, since Henry Ward Beecher more than thirty years ago delivered the first set of lectures in the course named after his famous sire, has there been a more noteworthy set of addresses on the work, the duties and the aims of the ministry than the series of nine in connection with the conference of eastern college men which ended last Sunday night (April 2). The dominant and penetrating keynote throughout was humanity as distinguished from old-fashioned clericalism and old-fashioned dogma—the change that has come to pass in the relations of the pulpit to the parish and the need of preachers who will be leaders of men, who will touch men of all classes in human relations and who will carry the Gospel of spiritual and material help into the daily walk. This general principle in its many applications to Christian endeavor was set forth with variety and power. The atmosphere was receptive and at times charged with feeling and enthusiasm; and the effect on the large body of listening young men was one of visible uplift. Not often have they had such opportunity not merely to learn the fundamental nobility of the office of preacher and pastor, but to be well informed also of the clear call for men of power in that office uttered by the new and deep questions of to-day."

It is, of course impossible, in our limited space, to give a full account of the conference, and to do so would simply be to duplicate the *Weekly's* report. In this number we reprint the notable address of Dr. Lyman Abbott, who opened the conference, Friday evening, March 31, and set a high standard, which the succeeding speakers met throughout the session. The addresses of Rev. Anson Phelps Stokes, Jr., and Rev. H. Roswell Bates, are also given. There was no pleading, no solicitation. The claims and opportunities of the work were presented by men whose utterances were fortified by practical experience. The student who was addressed knew that he need not discount nor allow for the emotional element. The emphasis was placed not so much on more men, as on the kind of men. Rev. Henry Sloan Coffin voiced the sentiment of the conference when he said, "Save me from a middling man of God."

On Saturday morning in Marquand Chapel Rev. Edward F. Sanderson, of Providence, R. I., spoke on the "Ministry and Young Men." Every community needs at least one man who dedicates his life to the common interest, who watches against moral distemper, and who is ready for leadership at the call to arms, when any moral issue arises. Such a

man is a necessity in the development of a community, and when he recognizes such a call he steps as from a sealed chamber into an infinite universe of joy. That community need is a sharp challenge; its the best that is in a young man. The ministry is of all places the fold for developing and utilizing one's manhood.

If Mr. Sanderson emphasized the opportunity of the minister for individual self expression, the Rev. Rockwell H. Potter, of Hartford, in his address, "The Ministry in a Historic Church," held up the opportunity afforded of connecting one's self with a historic institution, and of labors for results which should be felt not to-morrow, nor next year, but in fifty years. The minister is a kind of servant of a Christian corporation with traditions to be carried on and preserved. Among the great insurance corporations of Hartford he found two sets of men: (1) Men of narrow and selfish views looking to immediate results and profits and dividends, and (2) men with the larger and longer vision who looked to the remoter utilities and prosperity of their corporations. The same groups were exemplified in a historic church where, along with narrow men, were others asking "What will make this church serve its generation fifty years from now?" The man who enters such a church must look forward to a time long after the insurance companies have written their last policy and long after the days of the Consolidated Railroad and trusts. Every church is a historic church, and its minister and members are workers, for its future, and for the future welfare of the community.

Saturday afternoon was spent by the visitors in sight seeing. Saturday evening the first address was by Rev. Professor George W. Knox, of Union Seminary, who spoke on "The Ministry as a Calling for Men of Missionary Zeal." Zeal often does, but need not, imply narrowness of vision. In the sense of carrying the message to others and having something that he wants to share with his fellow men, the minister should be a man with a breadth both of human sympathy and of scholarship. To such a man of missionary zeal great is the present opportunity for fulfilment of this purpose. Beyond all other men the minister of missionary zeal has power, even though he lose his place; and men will respect him in his fidelity to his ideal and to the truth. Be true to that ideal, just as the genuine artist is true to art, and do not lower your ideals to those of the pews. Laymen cannot feel the overwhelming truth. The presentation of that truth demands expert knowledge and cannot rest on undirected enthusiasm. Japan has taught us the lesson in her ideal raised years ago of creating a great modern empire; and that ideal, joined with quiet and systematic and expert organization, has brought that great change in the Orient which we see to-day.

Dean Melancthon W. Jacobus, of Hartford Seminary, in his address on "The ministry as a Calling for Men of Scholarship," emphasized the impossibility of having a spiritual life which is separated from the truth, —and that truth, in the case of the minister, rooted in honest investigation. We cannot hope to convince men of biblical truth, unless we have

first convinced ourselves. Dean Jacobus defended the theological discipline. There is a special call of the ministry to men of scholarship because the study of theology implies high mental discipline and not only discovery of the truth, but interpretation of it. It is a grand thing to discover God, but a greater thing to interpret revelation; and, as an interpreter, the ministry goes beyond history and philosophy. Don't enter the seminary with the idea that it is a kind of waste place to be passed before entering the pulpit, but rather with the assurance that you will be face to face with the keenest discipline of soul and mind.

The address by Rev. Artemus J. Haynes, of New Haven, on the "Joys of the Ministry," was very direct and personal. He was glad to testify that after fifteen years of service in many different fields and under adverse conditions, he counted his whole experience a joyous one, richly and deeply so; that could he go back to the starting point he would make the same choice. Mr. Haynes drew the distinction between happiness and joy. He said he would hesitate to call Christ a happy man, although he might hesitate still more to call him an unhappy man. However, he did not hesitate to pronounce him the supremely joyous character of history, and showed that not only his early life but his latter days furnish constant evidence of the fact that he had within himself a joy which nothing could take away from him. Those who followed him in teaching would find within themselves the source of that joy, which could triumph over every external incident of happiness or unhappiness. Mr. Haynes spoke also of that peculiar satisfaction which came through the associations of the ministry, with one's comrades in the service, and with those who, under his ministry, had come into or been reared in the fellowship of the Christian church. He referred in this connection to the old phrase "the saving of souls," and said he thought it more tangible and direct to talk about the saving of people. When men and women were turned into the way of life, there was and could be no greater joy, either for them or for the one who has been permitted to lead them to a decision.

Reference has already been made to the spirit of the closing address, by Rev. Coffin, of New York. After he had concluded, no one who may have had any possible doubt as to the wisdom of such a conference, could claim that the standards of the ministry had not been made sufficiently high. The call was for only the highest type of manhood.

Thanks are due the New Haven friends of the seminary, who entertained almost all of the visiting delegates in their homes, thus greatly reducing the expense of the conference. There were thirty students registered from outside schools, but to this must be added the large number of Yale Academic men who attended the various sessions, especially in the evening. Representatives from outside New Haven were: G. W. Porter, J. J. McClelland, E. H. Hildreth, G. E. Wood and C. R. Blanchard, all of Amherst; T. H. Wilson and A. R. Burnet, of Harvard University; W. H. Lillard, D. L. Gates, R. E. Falconer, H. W. Knight, John Tuck and F. Chase, all of Dartmouth; W. P. Soper, A. W. Staub and C.

L. Boynton, all of Union Theological Seminary; L. J. French, D. M. Rogers and W. H. Adams, all of Hartford Theological Seminary; H. H. King, Mass. A. 1907; H. D. Fish, Williams; P. S. Cole, G. D. Corwin, W. L. Colton and H. McDade, all of Mount Hermon School; and R. H. Tibbals, Hamilton Seminary.

SEMINARY NEWS.

It is with deep regret that we announce the death, on May 2, of Mrs. William Porter, of Beloit, Wis., the mother of our Professor Frank C. Porter.

It was the good fortune of the Seminary, Tuesday, May 9, to have Dr. Robert Hume, the famous Indian missionary address us. His hour's talk on Homiletic Suggestions from a Missionary's Experience, was one of the most helpful of those given this year.

Yale went down before Hartford, in base ball, Friday, May 12, the score being 11 to 9 in favor of Hartford. The game was the first of the series, and neither of the teams showed up to the best advantage. The second game will be played in Hartford, Tuesday, May 23, and promises to be a hard-fought battle, as both teams have errors to retrieve.

Impressed by the seriousness of the discrepancies during the past few years between the income and expenses of our school, which exclusive of an indebtedness incurred for repairs amounted last July to $25,000, the faculty, to avoid a further deficit this current year and to provide a small sum for some needed repairs on buildings, have recently assumed the role of mendicant friars and by calling upon friends, chiefly in New Haven and by writing to others have secured already, through one gift of $1,000, and two of $500 dollars each and over eighty of sums ranging from $25 to $250 each, eight thousand dollars. A goodly number of our Alumni are among those who have responded to this effort which is being continued now with the direct view of decreasing the accumulated deficit.

Yale Divinity School track men are doing good work on the University Team this year. At the Princeton-Yale meet, May 13th, Hail won the two-mile run in the fast time of 9 min. 49 3-5 sec. This makes a new Yale record for that distance. At the same meet Porter won the 220 yard hurdle race in 25 1-5 sec.

Later—At the dual track meet, Saturday. May 20, Porter won the 220 yards hurdles in the time of 24 3-5 seconds, and Hail the two mile run, time 9 minutes, 59 1-5 seconds. Hail's victory is said to have been the most spectacular event of the whole day.

The following are the appointments for the Commencement of the Divinity School, beginning Sunday, June 4:

Baccalaureate Address to the Graduating Class, by the Rev. William Rogers Richards, D. D., of New York City.

Commencement Speakers: George H. Driver, J. C. Carpenter, Horace F. Holton, Albert E. Roraback.

Address to the Class: Dean Frank Knight Sanders.

Representative of the Graduating Class at the Alumni Dinner: Noble S. Elderkin.

Speakers at the Alumni Conference, Subject: "The Christian Doctrine of Revelation. Tests, Methods and Conditions."

"Tests," Rev. E. M. Chapman, St. Johnsbury, Vt.

"Methods," Rev. Lucius H. Thayer.

"Conditions," Rev. Charles S. MacFarland, Ph.D., Malden, Mass.

Contestants for Downes Prize: Class of '05: Carpenter, Davis, Driver, Gorton, Houghton, Wells. Class of '06: Burton, Hill, Maurer, Porter, Rowell, Stewart.

ALUMNI NOTES.

1873—Arthur T. Reed called to Pilgrim Church, Madison, Ohio.—— Geo. W. Christie, 2d Church, Ossipee, N. H., to Berkley, Mass. Accepts.

1875—Quincy L. Dowd called to Roscoe, Ill. Accepts ——Allison D. Adams accepts Waseca, Minn.

1882—Charles H. Peck accepts Hanover, Conn.

1885—Thomas M. Beadenkoff resigns Canton Church, Baltimore, Md.

1889—Charles A. Greenlees accepts Sinidad, Col.

1890—Gerald H. Beard called to Park St. Church, Bridgeport, Conn. ——Edward M. Chapman resigns St. Johnsbury, Vt.

1893—Albert P. Davis resigns Wakefield, Mass., for further study.

1892—A. A. Tanner accepts Alton, Ill.

1895—Everett D. Frances resigns Ludlow Center, Mass.

1898—Herbert J. Wyckoff called to Manchester, N. H.

'98—Rev. A. E. Fraser compelled to leave Ivanhoe Park Church, Kansas City, Mo., on account of his wife's health.

1899—John P. Clyde called to Watertown, S. D.——Edwin G. Zellars called to Spencer, Mass. Accepts.

'99—Rev. C. H. Hamlin accepts Hillsboro, Bridge, Vt.—Rev. Chauncey Hawkins accepts call to Jamaica Plains, Mass.

1900—Arthur M. Bailey accepts First Church, Keene, N. H.

1900—Rev. C. G. Clark accepts call to First Church, Minneapolis, Minn.

1901—William H. Hayes accepts chaplaincy of State Prison in connection with his pastorate at Windsor, Vt.

'01—Rev, Joseph Weiss accepts Washburn, Wis.

'03—Rev. George Gilmore ordained as Ass't Pastor at Rutland, Vt., Dec. 22, 1904.——Rev. G. V. Clark ordained at Tomahawk, Wis., Feb. 23, 1905.

'04—Rev. G. F. Ekins ordained and installed at Milbury, Mass., Dec. 6, 1904.——Rev. A. W. Palmer ordained as Ass't Pastor of First Congregational Church, Redlands, Cal. Sermon by Rev. Wm. H. Day of Los Angeles, Cal.

1905—W. H. Alexander accepts 2d Church, Derby, Conn.——Arthur Hodges accepted call to Chester Center, Mass., in August, 1904.

OBITUARIES.

1846—Rev. Louis Grout died at Brattleboro, Vt., March 2, 1905, aged 90.

PHELPS, PHOTOGRAPHER

To Class 1905, Yale Divinity School.

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